

# From **Dabiq** To **Rome**

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## Our Jihad is Da'wah

Rab'ī<sup>1</sup> ibn 'Amir (radiyallahu 'anhu) stopped in front of Rustum, the leader of the Persian army, one of the greatest kingdoms of that time, to announce the goal and mission of the jihad of the Muslimin in front of the people. Thus he said to Rustum after mocking his authority and his tyranny:

*“Allah has sent us to deliver he who wills from the worship of the slaves to the worship of Allah and to deliver you from the constriction of this world to its vastness and from the oppression of the religions to the justice of Islam. He sent us with His Din to His creation to call them towards Him. So the one who accepts this then we will also accept it from him and we will turn away from him and whoever rejects it then we will never stop fighting him until the promise of Allah arrives.”*

This is an important matter which Allah has ordered us with, and He has obligated jihad upon us for its sake so that the people submit to Shari'ah of the Lord of the creation; to the Book of Allah and to the Sunnah of His Messenger (sallallahu 'alayhi wa

sallam). Therefore, if they enter into the Din of Allah ('azza wa jall) and submit themselves to Allah with obedience, then they are our brothers. For them is what is for us and upon them is what is upon us. And if they reject it, then they pay the jizyah in humiliation, and if they do not, then fighting will continue until Allah judges between us and them.

This is the guidance of the Salaf. The sword and spear, along with the da'wah of evidence and proof. And when the people submit to the rule of Allah, the du'ah (callers) will begin calling to Allah ('azza wa jall) and explaining the matters to the people. Thus the people will enter, with the permission of Allah, in the Din of Allah in multitudes. And they will take in the study of this Din and its rulings

This is what the Messenger of Allah (sallallahu 'alayhi wa sallam) did after the conquest of Makkah and other lands. And this is what the Sahabah (radiyallahu 'anhum) did after the conquest of the land of Sham, 'Iraq, Persia, Egypt, and the Maghrib al-Islami (Nothern Africa). And those after them followed in their footsteps. Thus it is a matter of a few years in which they would exchange giving the jizyah, to accepting Islam. They then becoming our brothers, for them is what is for us and upon them is what is upon us. Rather, from them will come scholars

<sup>1</sup> The following is a translated excerpt from *An-Naba*, issue #133.

and callers to Allah ('azza wa jall), and they will excel in various types of knowledge. Rather still, conquerors will come from them like Tariq ibn Ziyad, the conqueror of Andalus.

Today, the Islamic State has announced that its jihad and its fighting against the nations of the cross and the disbelievers altogether, is for the establishment of the Din, ruling by the law of the Lord of creation, and bringing the people under it. While undertaking all this, it does not forget calling to Allah. Rather, its slogan is:

*“A Guiding Book and a Supporting Sword.”*

When it enters the cities and villages by the use of the sword, its callers spread and they convey to the people the speech of their Lord and clarify to them the lies and misguidance the scholars of the tawaghit gave to them. So they explain to them the kufr of democracy, the dangers of seeking judgement from the taghut, and the apostasy of the tawaghit, their armies, and police. Thus many of the people left what they had been upon and accepted the Book of Allah and pondered over its meanings, and they learnt the Sunnah of the Messenger of Allah (sallallahu 'alayhi wa sallam)

From the fruits of the jihad of this blessed state, is that its voice reached to the corners of the world, calling them onto the true Din, warning them from shirk, and explaining to them what Allah has obligated upon them in His Book and upon the tongue of His messenger (sallallahu 'alayhi wa sallam).

Therefore, O Muslim, who is eager in calling towards Allah, do not neglect the path of jihad. It is the path of your Prophet (sallallahu 'alayhi wa sallam) and the path of his companions.

He (ta'ala) said,

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

*“Fight against those who do not believe in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His messenger and those who acknowledge not the Din of truth (i.e., Islam) among the people of the Book, until they pay the jizyah with willing submission, and feel themselves subdued.”<sup>2</sup>*

And He (ta'ala) said:

<sup>2</sup> At-Tawbah: 29.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are al-muttaqin (the pious).”<sup>3</sup>

And as narrated from ibn ‘Umar that the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, “I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakah. And if they do that then they will have gained protection from me for their lives and property, except by the right of Islam, and their reckoning will be with Allah.”<sup>4</sup>

Thus our jihad is da’wah towards Allah (‘azza wa jall), and it is before that compliance with the order of Allah to fight, until Allah judges between us and the disbelieving people.

## All Praise Belongs to Allah Who Made the Proofs Ahlul-Bida’ Bring Against Them

By al-Akh ‘Isa ibn Abi ‘Abdillah

All praise belongs to Allah. And may the salah and salam [of Allah] be upon the Messenger of Allah. As for what follows:

The rotten root from which the ignorant extremists stem out from is their innovated belief that takfir of the mushrikin is from asl ad-Din, just as the root the Murjiah stem out from is their bida’ statement that actions do not affect iman (whether this applies theoretically or in application), so it is important for the Muslim that he knows how to respond to their misconceptions, bi-ithnillah.

### A Misconception

One commonly brought misconception by the neo-Khawarij/Mu’tazilah, and those who follow them, in saying takfir of the mushrikin is asl ad-Din and known by the ‘aql (intellect) and fitrah (innate disposition) before the khabar (information) and the risalah

<sup>3</sup> At-Tawbah: 123.

<sup>4</sup> Al-Bukhari.

(message), is the story of the muwahhid Zayd ibn ‘Amr ibn Nufayl.

### **Zayd ibn ‘Amr ibn Nufayl**

Zayd ibn ‘Amr ibn Nufayl (rahimahullah) was from amongst the hunafa of Makkah that rejected the widespread idol worship and thought it disgusting. Imam al-Bukhari (rahimahullah) narrated on the authority of ibn ‘Umar that, “The Prophet (sallallahu ‘alayhi wa sallam) met Zayd ibn ‘Amr ibn Nufayl in the bottom of (the valley of) Baldah before any wahi (divine inspiration) came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. [Then it was presented to Zayd] who said, ‘I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which the name of Allah has been mentioned at the time of slaughtering.’ Zayd ibn ‘Amr used to criticise the way Quraysh used to slaughter their animals, he used to say, ‘Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the name of Allah.’ He used to say so, for he rejected that practice and considered it as something abominable.” Thus he knew that idol worshipping, that shirk committed with Allah, is something that is to be rejected.

### **The Din of Ibrahim**

On the authority of Asma bint Abi Bakr (radiyallahu ‘anha) who said, “I saw Zayd ibn ‘Amr ibn Nufayl standing with his back to the Ka’bah and saying: ‘O people of Quraysh! By Allah, none amongst you is on the Din of Ibrahim except me.’”<sup>5</sup> And Muhammad ibn Ishaq narrates from Hisham ibn ‘Urwah from his father on the authority of his mother Asma bint Abi Bakr that she said she saw Zayd as a very old man leaning his back on the Ka’bah and saying, “O Quraysh! By Him in whose Hand the soul of Zayd is, not one of you follows the Din of Ibrahim but I.” The people of bida’ then say that Zayd (rahimahullah) with this speech declared the kufr of the mushrikin based on his fitrah before the coming of a message or an order from Allah and His messengers. Because he died before Muhammad (sallallahu ‘alayhi wa sallam) was sent as a prophet. Thus, according to them, takfir on the mushrikin is known by the ‘aql and fitrah; just like the tawhid of Allah and the leaving of the worship of others is.

### **A Response and Question**

Whether this statement from Zayd is clear and explicit in making takfir is debatable, but let us assume that he made takfir of them. If one was to look

<sup>5</sup> Related by al-Bukhari.



into the books of the people of the sunnah, you will find that the story of Zayd is a proof against them and not for them. This becomes clear, bi-ithnillah, when you ask and search for the answer to the question: Did Zayd do and say what he did because of his fitrah and 'aql really or was he informed of some information?

### **The Quest for Knowledge**

Imam al-Bukhari (rahimahullah) mentioned in his sahih book, before the narration above from Asma, that Zayd went in search of a din and heard the words of the scholars from the Jews and Christians. After that quest, he declared himself as following the din of Ibrahim ('alayhis-salam). On the authority of ibn 'Umar who said, "Zayd ibn 'Amr ibn Nufayl went to Sham, inquiring about a true din to follow. He met a Jewish scholar and asked him about their religion. He said, 'I intend to embrace your religion, so tell me something about it.' The Jew said, 'You will not embrace our religion unless you receive your share of Allah's anger.' Zayd said, 'I do not run except from Allah's anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?' He said, 'I do not know any other religion except the Hanif. Zayd enquired, 'What is Hanif?' He said, 'Hanif is the Din of Ibrahim, who was neither a Jew nor a

Christian, and he used to worship none but Allah.' Then Zayd went out and met a Christian scholar and told him the same as before. The Christian said, 'You will not embrace our religion unless you get a share of Allah's curse.' Zayd replied, 'I do not run except from Allah's curse, and I will never bear any of Allah's curse and His anger if I have the power to avoid them. Will you tell me of some other religion?' He replied, 'I do not know any other religion except Hanif.' Zayd enquired, 'What is Hanif?' He replied, 'Hanif is the Din of Ibrahim, who was neither a Jew nor a Christian, and he used to worship none but Allah.' When Zayd heard their statements about Ibrahim, he left that place, and when he came out, he raised both his hands and said, 'O Allah! I make You my witness that I am on the Din of Ibrahim.'"

### **A Monk in Sham**

As for if Zayd knew by his fitrah that he was the only follower from the people on the Din of Ibrahim, or if he was informed, then in actuality Zayd came to know this and that the rest of the people were upon misguidance through being informed by a monk in Sham, a scholar from the Christians in Raqqah. Ibn 'Asakir narrated in *Tarikh Dimashq* and ibn Kathir in *Al-Bidayah wan-Nihayah* that Zayd was forced out of Makkah in search of the truth and

traveled until he reached Raqqah. He found a knowledgeable monk and informed him of that which he was searching for. The monk told him that the din he was looking for he would not find but that a Prophet was soon to be sent to revive the Din al-Hanifiyyah and was to appear in the land he just left from. So Zayd then returned to Makkah.

Another story narrated by an-Nasai in his sunan, al-Hakim in *Al-Mustadrak*, al-Bayhaqi in *Dalail an-Nubuwwah*, and it was mentioned by Shaykhul-Islam ibn Taymiyyah, and others, in which the Prophet (sallallahu ‘alayhi wa sallam) met with Zayd before he became a prophet and Zayd mentioned that a monk had told him that the din he asked about that they do not know anyone who worships Allah except an old man in Jazirah, so Zayd left to go to him. When he got to him the old man said that he sees everyone in misguidance and asked who Zayd was. Zayd said he was from the house of Allah (i.e., the Ka’bah). The old man said that a prophet was soon to be sent in that land and that when he appears follow him and protect him.

So all praise belongs to Allah who made the proofs ahlul-bida’ bring against them.

## Hadith Benefits: The Weakness of “The Thirst Has Gone...”

Al-Husayn ibn Waqid narrated, “We were informed by Marwan, who said, ‘I saw ibn ‘Umar grasping his beard and cutting what exceeded the fist, and he said, ‘When the Messenger of Allah (sallallahu ‘alayhi wa sallam) used to break his fast, he said:

ذهب الظمأ ، وابتلت العروق ، وثبت الأجر إن شاء الله

‘The thirst has gone, the veins are moist, and the reward is secure if Allah wills.’”

It was collected by Abu Dawud, ad-Daraqutni, al-Bayhaqi, an-Nasai, al-Hakim, and others.

Al-Hakim said, “This is an authentic hadith on the conditions of Shaykhayn (al-Bukhari and Muslim).”

After mentioning it, ad-Daraqutni said, “Al-Husayn was alone in reporting it (tafarrud bil-Husayn), and its chain is hasan.”

### The Majority Vs the Minority

Many scholars authenticated and accepted this narration, however, other scholars, on closer examination,

consider this is a weak narration due to a number of reasons. And as far as al-Hakim grading it not only authentic, but authentic according to the condition laid down by both al-Bukhari and Muslim, then this is not correct as other scholars have said. Ibn Hajr stated, “Perhaps he suspected it to be Marwan al-Asfar (a different narrator).”<sup>6</sup>

### “This Hadith is Hasan”

In reference to Imam ad-Daraqutni giving it the grade of hasan then it is a must to understand the difference between the term ‘hasan’ in the terminology of the earlier scholars (mutaqaddimun) and what the term ‘hasan’ means in the terminology of the later scholar (muta-akhkhirun). For the later scholars, the term ‘hasan’ takes the meaning of a chain whose narrators are all known and trustworthy, but are less in precision than those from the sahih. Or ‘fair’ in precision, compared to the perfect precision of those from the sahih narrations.

Shaykh Nasir al-Fahd (fakkallahu asrahu) wrote, “Hasan according to the earlier scholars is mentioned in different ways: (1) Similar to the hasan according to the later scholars, so it would be a type from the types of the sahih in this aspect, however it is not used as much. (2) The gharib, so if a

hadith was gharib<sup>7</sup>, then the earlier scholars would call it hasan. And more times than not, the gharaib (pl. of gharib) do not reach the level of authentic.”<sup>8</sup>

This is well known amongst students of knowledge, and it is also known amongst them that ad-Daraqutni used the term ‘hasan’ to describe narrations that were gharib or even munkar (rejected)<sup>9</sup>. Thus what a wide difference between the two.

### Reasons for Weakness

Hafidh ibn Mandah (rahimahullah) said, “This hadith is gharib. We did not write it except from the hadith of al-Husayn ibn Waqid.”<sup>10</sup> And the gharib or taffarud narrations are, like just mentioned by Shaykh Nasir, weak and defective.

The issue here revolves around the fact that al-Husayn ibn Waqid was alone in narrating this from Marwan ibn Salim

<sup>7</sup> Meaning, tafarrud. Meaning, it came through one narrator or one chain. And it is of two types: (1) Gharib mutlaq, meaning, it was only narrated through one chain. Or (2) gharabah nisbiyyah, meaning, it was narrated by one narrator somewhere in the chain and not through out it.

<sup>8</sup> *An-Nakt al-Mukhtasar ‘ala al-Bayquniyyah*. Ibnul-Qayyim also said, “Rather, the earlier scholar divided hadith into two categories [only]; sahih and da’if. And the ‘hasan’ according to them enters into the da’if based on [different] levels” (*Al-Furusiyyah al-Muhaddithiyyah*).

<sup>9</sup> There are many examples proving this, but this is only a very short summary of the matter and mentioning them would divert the subject away from the topic.

<sup>10</sup> *Tahdhib al-Kamal*.

<sup>6</sup> *Tahdhib at-Tahdhib*.



al-Muqaffa', whose status the scholars mentioned is unknown (majhul al-hal). Imam al-Bukhari did not narrate from him anything, and he is found only in the collections of Abu Dawud and an-Nasai. Only two people narrated from him; the one in question (al-Husayn) and 'Azrah ibn Thabit. Imam Abu Hatim ar-Razi (rahimahullah) said, "Marwan al-Muqaffa' narrated from ibn 'Umar a marfu' hadith,<sup>11</sup> which was narrated from him by al-Husayn ibn Waqid (the very narration in question). I do not know if he is Marwan the slave of Hind (meaning bint al-Muhallab) or other than him?"<sup>12</sup>

Someone might say, "But ibn Hibban mentioned him in his book *Ath-Thiqqat*." Then what is known amongst seekers of knowledge, and in particular the students of hadith, is that ibn Hibban is considered lenient in authenticating unknown narrators who have not been disparaged. After mentioning his (Marwan) name he did not mention anything about him, and whoever he just mentions his name falls under what the scholars classified as the 'fifth grade' in regards to the narrators he mentioned. Shaykh al-Mu'allimi (rahimahullah) said in that

regard, "Do not believe in that instability."<sup>13</sup>

So one should not solely rely on the grading of a particular narrator who is majhul to the scholars, but finds his way into Imam ibn Hibban's book. On this, Hafidh ibn Hajar said that he is 'maqbul', meaning, if he is followed up by another. Otherwise he is weak in hadith. Similar to that is Abu Dawud remaining silent after relating it, indicating it is salih according to him.<sup>14</sup> As for Hafidh adh-Dhahabi saying he is 'trustworthy', then this is inferred by ibn Hibban's grading of him. And like we have seen, that is not reliable on its own.

### Contemporary Opinions

Contemporary scholars known for their knowledge in hadith have split with regards to this hadith, with some having two opinions. Shaykh al-Albani, al-Arna'ut, and al-'Alwan, in one of two

<sup>13</sup> *At-Tankil*.

<sup>14</sup> In a letter he sent to the people of Makkah, he stated that which he related and remained silent afterwards is salih. Ibn Hajar said, "And here we need to clarify that not everything Abu Dawud remained silent over is considered 'hasan', in its common usage. Rather, it is upon different levels: (1) From them is what is in the sahihayn (al-Bukhari and Muslim) or it fulfills the condition of authenticity. (2) From them is what is referred to as 'hasan li-dhatihi'. (3) From them is what is 'hasan' if strengthened, and these [last] two categories are found many times in his book. (4) And from them is what is weak, however, it is from a narrator who is not agreed upon in leaving. And all of these types are worth taking under consideration according to him" (*An-Nukt 'ala ibn as-Salah*).

<sup>11</sup> Meaning, attributed to the Prophet (sallallahu 'alayhi wa sallam).

<sup>12</sup> *Al-Jarh wat-Ta'dil*.

opinions, graded the hadith ‘hasan’. While Shaykh Muqbil, as-Sa’d,<sup>15</sup> and al-‘Alwan, in one of his opinions that has reached us, rejected the hadith as too weak to accept. The reasons for rejecting it are those aforementioned; an unknown narrator, gharabah in the chain, and also in its matn (text). One can’t help to wonder, after reflection, that why didn’t those companions who were closer to the Prophet (sallallahu ‘alayhi wa sallam) like Abu Hurayrah, ‘Aishah, or Bilal (radiyallahu ‘anhum ajma’in), narrate something similar if he said this particular du’a while breaking the fast?

Going back to the gradings of al-‘Alwan, knowing his methodology and knowing he weakened other narrations where ibn Hibban was alone in authenticating a certain narrator, then one also can’t help to wonder how he could grade this gharib narration as ‘jayyid’ or ‘hasan’ when he knows the status of the narrator and who mentioned him and who did not. Therefore, what is most likely, is that he considers the narration too weak to accept. And Allah knows best.

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<sup>15</sup> Shaykh al-Albani, al-Arna’ut, Muqbil, and as-Sa’d are scholars of hadith only. One should not look towards them except with regards to the sciences of hadith. And Allah knows best.

## Some New Releases and Recent Publications

All praise belongs to Allah alone. And may the salah and salam [of Allah] be upon the one whom there is no prophet after. As for what follows:

Despite the disbelieving nations aiming and arming their working minions in the realm of the internet in order to remove us for merely showing the public the other side of the story and what they want hidden, and to prevent us from reaching our goal in spreading the scholars’ works to educate the Muslim nation their ‘aqidah on the path of the Salaf as-Salih, away from the delusions of the modernists and the misguidance of the scholars and callers of the tawaghit, we have been able, by the favor and grace of Allah, to release some important books and booklets.

### Fatawa al-Ha’iriyah

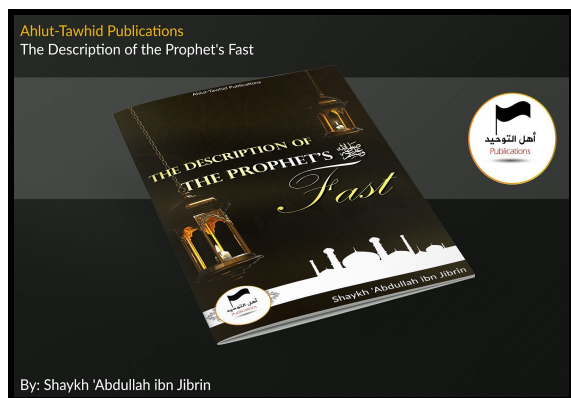
This is a book by the well known scholar, Shaykh Nasir al-Fahd, in which he was asked a multitude of important questions. To quote the original introduction:

“The Prophet (sallallahu ‘alayhi wa sallam) said, ‘Allah does not take away



way that each and every Muslim can understand.<sup>17</sup> The other being:

### The Description of the Prophet's Fast



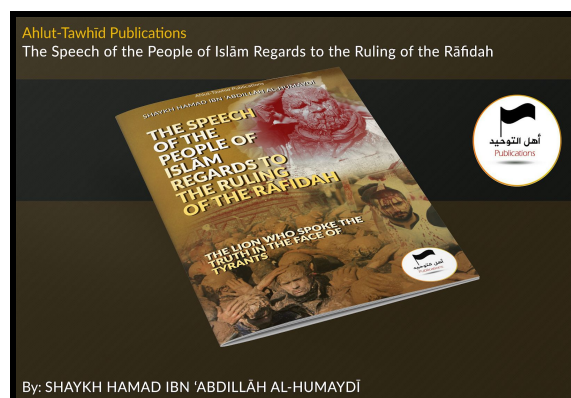
This is a booklet written by Shaykh 'Abdullah ibn Jibrin describing the nature of, and the rulings tied to, the Prophet's (sallallahu 'alayhi wa sallam) fast in Ramadan. Although ibn Jibrin was an official state scholar and his words with regards to the tawaghit are not paid any attention to, the booklet is beneficial as a concise summary of some issues related to Ramadan, in sha Allah.<sup>18</sup> He, and a few others, who took that path of entering into or remaining in that Lajnah under the guise of trying to lessen the harms of the tyrants were mistaken in their ijtihad.

<sup>17</sup> For a download link, see: <http://www.mediafire.com/file/10t91n4e8bubz74/Defining%20the%20Most%20Important%20Rulings%20of%20Fasting.pdf>.

<sup>18</sup> For a download link, see: <http://www.mediafire.com/file/649qb2mjsfa4tpx/The+Description+of+the+Prophet%27s+Fast.pdf>.

### The Speech of the People of Islam Regards to the Ruling of the Rafidah

An important work by one of the most knowledgeable, albeit neglected, scholars; Shaykh Hamad al-Humaydi. In this short booklet the Shaykh, who was imprisoned and then executed by the tawaghit, narrates around 30 golden quotes from the scholars of this ummah on the apostasy of the cursed Rafidah. Therein, he also says the truth of the matter in the fact that *all of the Rafidah are kuffar, including their ignorant masses*.<sup>19</sup>



<sup>19</sup> For a download link, see: <http://www.mediafire.com/file/h6r81ej7wmmzzh/Ruling%20of%20the%20Rafidah.pdf>.

## News Headlines

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### **An Istishhadi Operation and an Attack Are Carried Out Against Haftar Militia on Ajdabiya - Ojla Highway**

By Allah's grace, our brother Abu Ahmad al-Misri (may Allah accept him) set out and detonated his explosive vehicle against a gathering of murtadd Haftar militiamen at the 60th gate towards the south of Ajdabiya. He succeeded in killing and wounding multiple murtaddin. Meanwhile, a number of Khilafah soldiers stormed the north gate of Ojla which belongs to the security department of Ojla. They succeeded in killing those at the gate then burned their position, and all praise is due to Allah.

### **Repelling an American and Afghan Attempted Advance on a Positions of the Mujahidin in Kunar**

Yesterday, by Allah's grace, the mujahidin repelled a joint attack launched by the Crusader American Army and the murtadd Afghan Army on a position belonging to them in Manuki area in Kunar. The mujahidin succeeded in killing an Afghan officer and 3 soldiers following fierce clashes during which various types of weapons

were used. They also managed to seize various types of weapons and ammunition as ghanimah, and all praise is due to Allah.

### **Over 33 Rafidi Mushrikin Are Killed and Wounded in an Istishhadi Attack in Baghdad**

Yesterday, by Allah's grace, our brother Abu 'Umar al-Ansari (may Allah accept him) set out and detonated his explosive belt on a gathering of the Rafidi mushrikin and security forces members in Shu'lah area in Baghdad. He succeeded in killing 15 murtaddin, including the murtadd, Rami Dhahir Flayyih, the intelligence official of Ghazaliyyah area, and injuring more than 19 others, and all praise is due to Allah.

### **Attacking Nusayri and Crusader Russian Army Convoy West of Mayadin City**

By Allah's grace, the soldiers of the Khilafah launched a surprise attack from 2 axes on a convoy of the Nusayri and Crusader Russian armies towards the west of Mayadin city 2 days ago. They assaulted the convoy using various types of weapons, killing 15 soldiers, including Russians. They also destroyed 3 trucks and a military

vehicle, as well as disabling a multiple rocket launcher, an armored vehicle, and a troop carrier. Meanwhile, another group of mujahidin stormed 3 Nusayri army barracks, killing 8 of their soldiers and capturing 5 others, then took vehicles as ghanimah, and all praise is due to Allah.

### **A Tribe Representative and 3 Rafidi Mobilization Members Are Killed Near Ishaqi District**

Yesterday, by Allah's grace, an Islamic State covert unit set out towards the home of the representative of Jaysat tribe, Faysal Rashid Habib, who was

one of the most hostile against the mujahidin, the Muslims, and Islam, located in Farhatiyyah area near Ishaqi district. They succeeded in killing the murtadd after raiding his home.

Meanwhile, another unit ambushed a patrol of the Saraya as-Salam Rafidi militia in Kuwaiti area near Ishaqi. The soldiers of the Khilafah clashed with them using light and medium weapons, killing 3 members, including an officer and injuring another one, in addition to burning their vehicle, as the mujahidin returned safely to their positions, and all praise is due to Allah.

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